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WEEKLY REVIEW.

—The Irish Church Bill has passed the Lords and received the assent of her Majesty, but with what modifications we cannot exactly say. The telegrams inform us that a compromise took place between the Ministry and the Lords, and that a portion of the surplus is to be secularized and disposed of by Parliament in alleviation of unavoidable calamities; but it does not tell us whether the demand for concurrent endowments has been conceded or not. We must wait a fortnight for this information.

We have been favored with a number of pamphlets and reports which we hope to notice before long.

"A Hindoo," writing in the *Bombay Gazette* says:

"Those like Dr. Jayakar, who have not thoroughly investigated what Hindooism really is, commit a great blunder in condemning it from the general practice of idolatry and superstition. I understand Hindoo religion to be just the reverse of what Dr. Jayakar thinks, for the following passage from the fourteenth text of the second section of the third chapter of the Vedant declares that, 'It being directly represented by the *Vedas* that the Supreme Being bears no figure nor form. That true Being was before all. His existence has no cause. He is the smallest of the small, and the greatest of the great: and yet is, in fact, neither small nor great.'"

This is like saying that a man detected in a hundred falsehoods is not a liar, because on one occasion he told the truth. Those very Vedas mention a considerable number of gods and teach how they are to be worshipped. "A Hindoo" adds:

"A careful study of Max Müller's history of ancient Sanscrit Literature and his translation of Rigveda Sanhita, and Thomson's Bhagavadgita, would enlarge their understanding and enable them to form a just estimate of the merits and claims of their own religion."

This illustrates what we have sometimes taken occasion to point out, that the attention paid by Orientalists to the ancient writings of the Hindoos and Parsees, is regarded by many as a direct homage and testimony to the religion embodied in those works. These works are chiefly written for the literary men of Europe whom their encomiums of by-gone literatures are not in the least likely to mislead; but it would be well if they bore in mind that there are those in India who will take their laudations in the sense of a tribute to Hinduism and Zoroastrianism.

The *Catholic Examiner* was rather glad than otherwise that the young Hindoo writing from France spoke of the similarity between the French churches with their images and rites, and Hindoo temples with their idols and services. It considers the resemblance creditable to Romanism. It says:

"The dictates of religion are natural to all men; that is to say, our nature prompts us to manifest in one manner, which is universally more or less the same, the religious emotions of our heart. To burn incense, to bow the head, to bend the knee, to prostrate the body, to kindle the lights, to sound bells, and many other acts and forms are manifestations of religion in the heart, which have at all times and with all peoples been in use. When they are applied to the worship of the one true God, then they are sanctified; when to the worship of false gods, they are idolatrous. It is no wonder then that there is some similarity between the rites ordained in the Catholic Church and those in use among the pagans. The wonder is, that for so long a time as 300 years so many of our own countrymen have been so far mistaken in their notions of divine worship, as to call Catholics idolatrous, for adhering to external forms which have received the sanction of having been in use amongst God's own people, from whom they have been adopted into the Church of the New Testament, which has faithfully preserved them to the present time. Happily this mistake is beginning to be perceived, and before long, we venture to say, it will be acknowledged that the similarity of rites in Catholic and Pagan worship is in no way to the dishonour of Catholics; but that the want of similarity between the Protestant form of worship and that used by the pagans, is much to the dishonour of Protestants as indicating that they have placed themselves in an unnatural position, as regards the exercise of external worship. The form they have shaped out for themselves satisfies neither the heart nor the intellect of man; they feel this defect; but unfortunately, in order to remedy it they sink into a state of irreligion."

"Those dictates of religion which are natural to all men' have led in the case of almost all the human family to heathenism, polytheism, idolatry and all manner of debasing superstitions. A man's idea of the sort of worship expected from him, is as his conceptions of the deity are. When he comes to the knowledge of the true God, he learns to worship Him who is a spirit in spirit and in truth. If we may consult those dictates of religion which are natural to all men, as to whether we are to use images in worship and burn candles and offer incense before them, pray in a dead language, &c. &c., the Bible becomes a singularly unintelligible book. The apostles never dreamed of recommending Christianity to Greeks and Romans on the ground of its harmonizing with their religions in worship and forms. They did not offer Christian images in place of the heathen, but preached unto them that 'they should turn from these vanities to serve the living God.' "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, NEITHER IS WORSHIPPED WITH MEN'S HANDS, as though he needed any thing, seeing he giveth to all life and breath and all things." Thus Paul to the Athenians. Who can for a moment believe that Paul, could he enter a Roman Catholic Church, would be otherwise than shocked at the images and the rites? It was at a much later date that this idea of accommodating Christianity to the religious notions and usages of men, and of giving them a Christianized Paganism came in. Our contemporary refers to the Jewish dispensation. Did the Jewish dispensation sanction image worship? Did it not condemn it absolutely and inexorably? That is the point, the main issue. The ritual is another matter altogether. But where is there a trace in the New Testament of the transference of the Jewish temple ritual to the apostolic churches?

By the assimilation of Christianity to Hinduism and other forms of heathenism, the Romanists may get a certain number of the uneducated to adopt their religion. But they whose eyes have been opened to see the essential falsity of Hinduism are not likely to take up with an idolatrous form of Christianity. And it is very poor matter for congratulation, to the Romanist, that Hindoos visiting Europe are struck with the resemblance between the Roman Catholic church and the Hindoo temple.

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SPIRITUALISM.

Spiritualism does not appear to be dying out. Exaggerated statements have sometimes been made as to the extent to which it has been embraced in America; but there can be no question that great multitudes there and elsewhere have confessed their belief in it. And just now there appears to be a revived interest in the subject, in England. The leading papers contain lengthy reports of examinations instituted by the Dialectic Society, and the tone of these reports is, so far, complimentary rather than depreciatory. There seems to be something like an indicated desire on the part of science to approach the thing in a friendly spirit. Professor Varley, the electrician of the Atlantic cables, writes to the papers in warm defence of the system. Professor DeMorgan the Mathematician, is a convert; Mr. Howitt is another. We should not be greatly surprised if a portion of the scientific world should cast the aegis of their favor over this new system. That would be a remarkable alliance.

In a certain sense there has always been spiritualism in the world. That is, there has always been, and very generally diffused too, the belief that the spirits of the departed were not far from us and that it was possible to enter into communication with them. And commonly it has been believed also, that certain individuals possessed in an eminent degree the art of entering into communication with them. The belief in ghosts and in mediums is not new in the world. But in modern times the diffused light of Christianity and the concomitant progress of civilization have led to repudiation of such belief as superstitious and baseless. And the grand peculiarity of the Spiritualism which had its origin in 1848, is

that which it derives from the age in which it is promulgated. It is one thing (we are told) to believe such a thing superstitiously, under the influence of fear and gross ignorance, and another thing to arrive at the knowledge of it experimentally, by physical investigations, with minds illuminated by modern science.

Witches and wizards are spoken of in the Bible. The intercourse with spirits of the dead is apparently recognized as possible. The cultivation of all such intercourse was condemned in express terms. The Jews were not to suffer a witch to live. It may be said that the mere pretence to be in communication with departed spirits, and to be receiving messages from them, was in the nature of things not to be tolerated in the Jewish theocracy; it was high treason against all the institutions of Judaism. But then we have an account of the apparition of Samuel to Saul in the house of the witch of Endor. In this case, however, the witch is as much appalled and astonished as Saul is; it was evidently a divine arrangement; so that we can hardly build an argument on this passage in favor of the possibility of intercourse with disembodied spirits. There are other passages which teach that men lose, at death, all opportunity of influencing the world. "Whatsoever thy hand findeth to do do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The Bible recognizes the existence of wicked spirits, disembodied, diabolical not human, seeking to influence men. A work sent to us by a correspondent, entitled "Spiritualm prophetically considered, by William Maude," denies, however, that the 'devils' of the New Testament are intended to designate fallen angels. He says:

"Usually it seems to be taken for granted that the *demons* are the same beings as 'the angels which kept not their first estate;' and this is a very natural inference from the translation of the original word by 'devil,' but it has in reality no foundation in the usage of scripture. Demons are referred to about eighty times in the New Testament, and are even spoken of as different orders, but they are never mentioned in a way to show that they are identified with the fallen angels. They are never assigned a celestial origin. They are never referred to except in connection with our world. They are never spoken of as being, in the aggregate, in a state of penal confinement, like the angels that kept not their first estate. The devil is never called a demon. The word *demon* in its commonest and best understood meaning, denotes the soul of a dead man, and particularly the soul of a wicked dead man."

We are not prepared to subscribe to the opinion that the words *daimon* and *daimonion* in the N. T. generally refer to the spirits of dead men. It is very certain that they who die in the Lord depart to be with Christ, and breathe an atmosphere of love and blessedness. And the demons whom Christ cast out are expressly identified with Satan and Beelzebub. But there cannot be the slightest question that all attempts to hold intercourse with spirits is condemned in very strong language in both the Old and New Testament. Sorcery and necromancy are classed among the things which, unrepented of, exclude people from the kingdom of heaven.

It is certainly a portentous fact that in an age which vaunts of its superiority to all that went before it, in respect to culture and emancipation from error and profound insight into the nature of things, men should be found by thousands and myriads, to give their confidence to a system like Spiritualism. They have a revelation from God, removing the veil from a thousand mysteries, making known the moral state of man and his need, the will of God, the means of salvation, the path of life, a glorious immortality for believers; and they turn dissatisfied from all this to consult unseen spirits supposed to dwell in the legs of a table or of a chair, and whose answers, real or imaginary, are allowed to be often lies. 'Professing themselves to be wise they became fools,' says the apostle of certain advanced thinkers of his time: and perhaps we are to have a new illustration in our day of the truth that the wisdom whose foundation is not the fear of the Lord, is built upon the sand.

SIMPLE LESSONS FOR EARNEST LEARNERS.

THE EXHORTATION.—V.

"Be of good cheer."—*John* 16: 33

THIS exhortation depends on the words that follow: "I have overcome the world." It is as if Christ had said, "Be of good cheer; because I have overcome the world." The words of encouragement derive their force and fulness from this underlying argument. We may state the whole thus: I have conquered the world, and being the world's victor, I will enable you to overcome it also; therefore, be of good cheer. The very reason why Immanuel came was to get the victory over the world for His children and to enable them also to overcome through His imparted grace and strength. One great purpose for which Christ ascended to heaven in our nature was to exercise His mediatorial kingly power in enabling His believing people to be the world's conquerors like Himself. There was good ground therefore for the tender exhortation which the Lord Jesus gave to His church, "Be of good cheer."

We may well be of good cheer if indeed we are to be enabled to overcome the world. Jesus had faithfully warned His disciples that in the world they would have tribulation; and we saw how the words of warning are applicable to Christ's people in all time. Many a believing soul is cast down and deeply troubled by the power of indwelling sin. Temptations abound and at times prevail. There is a comparative coldness and carelessness in reference to the things that concern the soul's peace. The flame of love has burned down and the little flicker left is just enough to show that the fire is not gone out entirely. There is not much delight in holy things; no firmly fixed trust in a heavenly Father; no strong desire for growth in grace; no earnest longing to see straying feet guided into paths of peace. When a believer is aroused from such a state of lethargy and awakes to a sense of his own spiritual "leanness," he is often deeply dejected and—like Christian in the arbour on the hill—loses the roll of his evidences. Distressed believer, turn to the Lord your Saviour; take to Him your troubled soul; and while at His feet the tears of your repentence fall, He will pour His own consolation into your wounded heart and give you new life and vigour. Hear His voice saying to you, "Arise, be of good cheer;" and He will give you grace to overcome. Rise anew to a full realisation of your privileges. Use the world as not abusing it. Count it your holiest privilege, as it is your sacred duty, to walk so as to please the Lord; and when He shall appear you shall be like Him.

Jesus sometimes coupled this exhortation with another declaration that fell as balm on the broken spirit. "Be of good cheer; thy sins are forgiven thee." He said so in the days of His flesh and since He went back to His glory, many a soul has found in these words life and peace. He joined it too with a word for mourners and for those who tremble because they did not know Him as He came near: "Be of good cheer; it is I, be not afraid."

This is the victory that overcometh the world, even your faith. A firm full trust in Christ draws down spiritual energy from on high. This conquering faith is not so much a pipe through which heavenly grace flows down as a hand that reaches forth and plucks the fruit of the tree of life—that fruit which sends its thrilling, life-giving influences through the whole soul. A strong hearty confidence in the Captain of our salvation will nerve us for the conflict with all our spiritual foes. Faith girds the Christian's armour on—that panopoly of celestial proof which is given to the soldiers of the cross to wear,—and then as if by some strange magical power, it becomes transformed into the shield to protect the warrior's most vital part.

Our Lord Jesus Christ has overcome the world for us and promises to guide and guard and help us so that we also may conquer through Him. By faith we become one with the Son of God and therefore partakers in both His victory and His conquering power. And He expects His people to overcome,—to get the victory over their own hearts and bring them into loving subjection to Himself, to get the better of the world and rise above its threats and blandishments, and fix their hearts on the enduring realities of the skies, to resist the devil so as to make him flee. Yes, Christ *expects* His people to overcome. Else what would be the meaning of those glorious promises "to him that overcometh" which occur in the epistles to the churches of Asia and which shine like apples of gold in pictures of silver? Our Lord and Master's eye is upon us; and when at any moment we are inclined to flag in the conflict, He whispers in our ear if we would only listen, "Be of good cheer, press on, the victor's palm is before you."

How tender and soothing are the exhortations of Jesus! With what affection does He deal with His people! The past is paved with lovingkindness. Surely goodness and mercy have followed us all the days of our life. It is our blessed consolation to know that He will withhold no good thing from them that walk uprightly. Sometimes indeed He may deal with us in a way that we do not fully understand. Let it be our consolation to know that we are under the guidance of a loving Lord. Let us hear His voice saying, "Be of good cheer; it is I; be not afraid: what I do thou knowest not now, but thou shalt know hereafter." And when from that "hereafter" we look back on all the way by which the Lord has led us, we shall confess with praise and gratitude that He led us by the right way. O Lord and Saviour! who deals so tenderly and lovingly as Thou? Finite wisdom has no place in

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Thy arrangements. Thou dost make all things work together for the good of them that love Thee.

"Be of good cheer." It is a slander on Christianity to say that it is a religion of gloom. Such an idea receives no countenance from the words or example of Christ. He sought and seeks to make men happy—happy on earth and happy in heaven. He reclined at a marriage feast with friends and relatives, he wept with weepers at their brother's grave; and in either case, His thoughts were in fullest sympathy with the company around him. All men seek happiness,—seek good cheer. It is Christ's wish that all men should have this. On this point there is no difference between the world and the Redeemer. But they are not agreed as to the means of attaining it. Gold, lands, fame, titles, pleasure, learning, politics, war, —these are some of the things that men follow after, thinking to find in them the happiness they seek. But how can any happiness be solid or lasting which is not based on peace with God? How can that be called good cheer for the soul which goes not with us into a world eternal? Only they who have cast the anchor of hope within the vail can have real and abiding happiness. The happiest men on earth are those in whom Christ dwells, the hope of glory. And even were there no good cheer beyond the tomb, every believer feels that the best thing which any man could do to gain a life of happiness here would be to come and put his whole trust in Him who said to the troubled disciples: "Be of good cheer." Godliness has promise of the life that now is as well as of that which is to come.

The Lord's church is engaged in another conflict. God's people seek to escape from the corruption that is in the world and thus get the better of it; but they also seek to win the world for Christ. And in this warfare they need much the encouragement and approval of their Lord. In this great enterprise all God's people have work to do. There are Sabbath school teachers quietly cultivating the little garden which God has given them. There are tract distributors and colporteurs who scatter broadcast leaflets that tell of Christ and His salvation. There are godly physicians who love to speak of the balm of Gilead and the Physician there. There are faithful ministers of Christ labouring earnestly for the eternal good of their people. These are zealous missionaries planted where darkness covers the land and crying one to another, "Watchman, what of the night? Watchman, what of the night?" These are some of the great Christian army. But the enterprise seeks to accomplish a vast object and we greatly need the encouragement of our risen King and Head. We are sometimes cast down because we are not succeeding in our warfare as we would wish. Sometimes zeal flags and faith and hope are ready to give up in despair. O disciples and soldiers of Christ, hear your loving master's words, "Be of good cheer." Courage, brethren, faint not, neither grow weary. Put off the works of darkness and put on the whole armour of light. Let your holy allegiance deepen and strengthen. Learn to feel every day you rise that you rise to conflict. Be watchful, for the foes are wary, and in this present evil world even when you think you stand firm, you may be ready to fall. Let your own conscious weakness drive you to seek Almighty strength. And see that you ever live in a state of holy preparedness for death so that when the silver cord is loosed and the golden bowl is broken, you may lay down the soldier's sword only to take the victor's crown. Your triumphant joy will then find expression in the burst of praise, "We are conquerors and more than conquerors through Him that loved us,"

"To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in His throne." OMEGA.

THE AMENS OF CHRIST.—XXXVIII.

VERILY *I say unto you, That the publicans and the harlots go into the kingdom of God before you.* Matt. xxi. 31.

Elsewhere in the Gospels publicans and sinners are conjoined; here publicans and harlots. Classes popularly regarded as the most removed from religious influences are designated. By the sinners and harlots we understand persons of abandoned life, living regardless of the restraints of society, of conscience and of God; with, however, very little thought of God or knowledge of religion. The tax-gatherer is to this day, under the oppressive governments of Western Asia, held in odium. There was in the case of the Jew a special aggravation that he was wringing tribute from God's chosen people to replenish the coffers of an idolatrous government. Jesus does not pronounce with regard to the correctness of this. They may be the wretches and reprobates you style them; but the door you close upon them I open. I came to call sinners.

He is now addressing 'the chief priests and elders of the people' (23), the very foremost religious dignitaries of the time, the rulers of the church, those that sat in Moses' seat. They considered themselves entitled, by virtue of this opinion, to interrogate every one who stood forth as a religious teacher, and adjudicate concerning his claims. What right had any one to speak on religious topics, without the sanction of the Church? And who were the Church if not the chief priests and elders of Jerusalem to whom scribes and pharisees and lawyers all looked reverently up? Clothed with this divine commission, as they regarded it, they came, not suddenly, but with premeditation and deliberation, publicly and with state, to Jesus. He was in the temple preaching. The crowd divided and made way for these dignitaries of the Jewish church. They challenged him for his authority. Who had commissioned him thus to take up a position in the temple, gather crowds around him, and address them on the subject of religion? Had he been certificated by anybody? In what school had he studied? What Rabbi had given him a diploma? It was not lawful for any one that pleased to stand up there and preach to the Israel of God. If he could furnish the adequate authorization they would of course not object to his preaching (under certain necessary restrictions), but they must first be satisfied as to the sufficiency of this sanction. What is thine authority, and who gave it thee?

A question something like this, but breathing a very different spirit, had once been brought to Jesus by the disciples of John. His reply was simply to open the eyes of the blind, give hearing to the deaf, healing to the sick, by a word, a touch. They went back with their answer as with great gain. How shall Jesus now reply to these great men? His reply is such as they had little dreamt of. So far from descending to the platform where they wished him to stand, and by the assertion of his claims seem to acknowledge them as the arbiters of religion, he quietly exposes before all the people their utter incompetency to discharge the duties which they had taken upon themselves. The baptism of John was it from heaven or of men? All Judea went out to hear him; thousands from Jerusalem were baptized of him in Jordan confessing their sins; whence was his authority? who commissioned him? We all know that he did not receive his authority from you; did he then come without any authority? in mere self-will, ambition, or delusion? was he an impostor? and were all they who listened to him and were convinced by him of sin and baptized by him, dupes of an impostor? or was he really, as he affirmed and as so many myriads found reason to believe, a prophet of the most High God? Answer me this question, then shall the way be clear for any reply to your question that may be needed.

They were staggered, confounded. What answer could they make? That John was no prophet? Then he was an impostor, a heaven-daring liar. But against this the conscience of the entire community protested. That John was commissioned of God, and had been beheaded for his fidelity to the truth, all fully believed. By such an answer they would at once declare their unfitness for the office they pretended to exercise. On the other hand if they conceded that John was a true prophet, they would have to account for the fact that they did not receive his testimony, and this of course they could not. For John had testified among other things that Jesus was the Messiah. They could give no answer. And they consequently stood there exposed and humiliated in the eyes of all, while Jesus pronounced a startling judgment concerning them.

No amount of profession can compensate for the lack of obedience. Not he that says I will, but he that does, is accepted. You speak of publicans and harlots as the lost classes; you imagine yourselves to be on a rock, elevated above all possibility of danger and able to dispense salvation freely to those who hearken to you. Know that the sinners and publicans will go into heaven before you.

It would seem as though nothing were more debasing and corrupting than sensuality; nothing more deadening to conscience than reckless profligacy; nothing more fatal to hopes of salvation than a setting at naught of all restraint. Yet it seems there is something that places the soul more completely beyond the reach of religious truth than even a course of open immorality; and that is religious error. Men that are wrongly religious are far from the hope of salvation, just according to the intensity of their religious convictions. What publicans and harlots would never have thought of doing, these chief priests and elders did with enthusiasm, afterwards, namely, put to death the holy followers of Christ. The salvation of Christ is for those who have no merit, who renounce all idea of being saved by their own goodness, who ceasing to despise others recognize their own deep sinfulness. It is a fatal error to imagine that mere acquaintance with the letter of the Scriptures, with theology, mere orthodoxy, will get us a

place in the kingdom of God. There is no more formidable barrier between us and salvation than a presumption that our path is the path of life; for when there is this presumption the Scriptures are so interpreted as to accord with it; and when at any time the conscience becomes a little uneasy, the remedy is to press forward more eagerly,—but always in this same path. In our own days, when the Spirit of God has been poured out, the publicans and sinners have shown themselves much more ready to yield to the power of truth and come with a broken and contrite heart to the cross of Christ, than many elders and doctors and dignitaries in the church have done. These remain as they were, while the former have become earnest preachers of righteousness.

What is Truth?

Creation:

Thou hast created all things and for thy pleasure they are and were created. (Rev. iv. 11) Literally rendered, this last clause would be, on account of thy will they are and (on that account) were created. God found in himself the reason for calling them into existence, the reason for keeping them in being. I exist because God is what he is. His own blessed perfections moved his will to summon me and all into existence. Creation therefore expresses the mind of the Creator to those that can read it. The beasts of the field cannot read it; they who have been specially constituted and fitted to know God, can know him in his works; but, discerned or not, He is there. God is love; he delights in the communication of blessedness; therefore he willed that there should be a universe filled with creatures susceptible of happiness. He is the only wise God; therefore he willed that in the communication of happiness there should be processes and conditions and laws fitted to display his boundless wisdom. And so with all his perfections. The signet of the King of Kings is upon every thing made by Him. If any are unable to discern it that should have had the ability, this only shows how terribly they have uncreated themselves, taken themselves out of God's system of things. But this enquiry comes afterwards.

And the earth was without form and void and darkness was upon the face of the deep. (Gen I. 2) The words rendered 'without form and void' are found elsewhere in the Bible, and careful scrutiny shows the main idea to be, 'without life, vegetable or animal.' We have here a description of the earth as it was before the work of the six days' creation was entered upon. The globe existed: how long it had existed we know not; through what changes it had passed, we are not told; of its history in the interval between 'the beginning' and the time when it pleased the Almighty to fit it up for man's abode, the Scripture tells us nothing. It does not tell us that it had always been without form and void; that it had never been inhabited; that the sun had never shone upon it; that there had never been land and water. It breathes not a word in conflict with the results of geological research. On the other hand geology cannot adduce anything to impeach the statement made that the present creation was preceded by a moment when prior creations had ceased and the earth was unproductive. We know very well that some slight alterations in the way in which elements are combined would soon cause life to disappear from our earth, change the relations of sea and land, substitute a dense vaporous envelope for our atmosphere, causing the firmament with all the heavenly bodies to be lost, to be no more, so far as the earth was concerned. As regards gravitation, these bodies might be existent; but the Bible does not occupy itself with gravitation; it was intended to be used before Sir Isaac Newton made his discoveries; it represents matters as they would have appeared from the earth. We say this condition of '*thohu wa bohu*' might easily be brought about; and might be succeeded by a new creation having many correspondences with the previous ones and differing in some respects; the contour of the earth, the basins, the channels of the great rivers might even remain; and the future naturalist be unable or long unable to detect the break.

Correspondence.

To the Editor of the Bombay Guardian.

Sir,—In to-day's *Guardian* there are enquiries on a subject about which I have thought a good deal; so, though I am not a "Protestant minister," I will attempt to answer them.

1 St. Paul's decision is: "If she be pleased to dwell with him, let him not put her away." The convert has no right to renounce his wife. She has a right to renounce him, but he has no right to renounce her. I don't see why this should not apply to each of several wives, just as much as to a sole wife.

2. St. Paul's principle is that baptism makes no change in a man's position or status; except in a religious point of view. If he was married before, he is married still: if he was a slave before, he is a slave still. "Art thou bound to a wife? seek not to be loosed." On the same principle, if a man has several wives before conversion, they are his wives still, unless they choose to leave him on account of his conversion. A Christian who is married cannot marry another woman; a man who was married to several before he became a Christian is married to them still, unless they dissolve the bond. Consequently he has no right to renounce any of his wives or children, and no occasion to make a choice.

3. St. Paul says, "A Bishop must be the husband of one wife." Accordingly those who were admitted into the Church as the husband of more than one wife, were not allowed to be ordained.

4. There is no scriptural authority for any wife marrying another man while her husband is alive. On the contrary, St. Paul says, "she shall be called an adulteress."

5. Some lay down the principle, that no marriages are really marriages but Christian marriages. But St. Paul recognises heathen marriages.

6. Some lay down this principle, that no marriage is really a marriage but the first, which is true as regards Christians. But if you make it universal, then Rachel was not the wife of Jacob, which is absurd.

7. If this last principle were true, it would not justify the practice of letting a man choose one of his wives to keep; he would be obliged to keep the original one. If the other principle were true, he would not be obliged to take one, but might renounce them all.

8. If Missionaries could point out a plain Scriptural authority, they would have a right to force a man to renounce all his wives but one, and praise him for getting other men to take his wives; but the Scripture says, "Let not the husband put away his wife." Misri.

Bombay, 24th July, 1869.

The Effects of the Recent Widow Marriage.

Sir,—It is with the deepest regret I have to give you an account of the state of affairs in the Brahmin community. The recent widow marriage has convulsed and irritated the whole Brahmin community from Kashee to Rameshwur. The Reformers had their triumph on the day of marriage and since then their sun has commenced to lose lustre. I do not, however, think that there was anything that they did knowingly that was either wrong or calculated to injure their cause or to exasperate the orthodox community. The orthodox party is now gaining daily more and more strength. This will only make the fight harder for the Reformers. But I am as confident of the success of this small party of Reformers as I am sure of my own existence; because I know this is the cause of poor wronged women of my country and of justice and truth, and so God will assist it though men may not for a time.

But what I principally want to tell you is that India has been the most unfortunate country in this world in not having sons that are true to her nor true to their education and knowledge. I with many others thought that English knowledge and education must have swept away old weaknesses and that most injurious feeling and care for self at the expense of public good; but, Sir, this widow marriage has belied all such conceptions. Personal jealousies and animosities have made men that pride themselves upon being educated and the flower of the native Society, forsake the cause of justice and truth, and privately give as much assistance to the orthodox party as will enable them to annoy and trouble the party of the Reformers. I would, however, call upon all honest friends of Reform to suffer boldly, but quietly and patiently, be firm and steady to the last and defy all attempts to crush the movement. Firmness and dependence upon God will in the end bring success.—I am, Sir, yours faithfully,

A sympathizer with his Country.

Epitome of News.

SATURDAY,—July 24, 1869.

—The extension of the Great Southern of India Railway into the Madura and Tinnevelly districts is about to begin in September next. (This is denied.)

—An inquest was held on the body of the sepoy who was shot by a private (named Gibson) of the 26th Cameronians, at Calcutta, and the jury returned a verdict of murder against Gibson.

—The *Bangalore Herald* says that a Captain Boardman and a lady have been arrested at Hyderabad, under suspicion of having poisoned Mrs. Boardman.

—*Pall Mall Gazette*: "Persons who are condemned to live in the fens of Lincolnshire may be glad to learn that a simple method has been discovered of neutralizing the deleterious influence of marshy exhalations. Monsieur Martin, in a memoir presented by him to the Société Thérapeutique de France, affirms that this desirable result may be obtained by the cultivation on a large scale of the sunflower (Helianthus annuus). The experiment has been tried with great success in the fenny districts near Rochefort, and the Dutch, who, from the peculiar nature of their country have every opportunity of studying such phenomena, and must be looked upon as high authorities on the subject, have a firm faith in this specific, asserting that intermittent fever, the scourge of the country, has totally disappeared from every district in which a fair trial has been given to it. The fact appears to be proved, but the *modus operandi* is uncertain; it being a disputed question whether the sunflower acts on the atmosphere merely like any other plant of rapid growth by the production of oxygen; or whether, like the coniferæ, it emits ozone, and thus destroys the germs, animal and vegetable, generally supposed to constitute the miasms which produce fever when present in the atmosphere in large quantities."

—*Times of India*: "We are glad to learn that a female normal school is to be established at Poona for the benefit of native girls. Miss Martin, one of the ladies who came out from England last year with Miss Carpenter, will take charge of the school, which under her direction will no doubt flourish. The institution is to be based on the most liberal principles, so that persons of all religions may derive instruction from it. It is proposed that there should be a class for adult ladies."

—Captain Heyadut Ally, A. D.C. to Sir William Mansfield, has written a letter to the Cantonment magistrate of Dinapore, expressing his conviction that the so-called cattle disease raging in many districts of Lower Bengal is simply the working of poison administered to the cattle by persons on the out-look for their skins. He gives details of the practices of these professional cattle poisoners, and suggests means whereby the nefarious trade may be put a stop to, and its extent discovered.

—Nowrojee Dhunjebhoy Coorlawalla has been sentenced to two years imprisonment by the Judge of the Insolvent Court.

MONDAY,—July 26.

—The steamer *Thunder*, with 16½ lacs of treasure, was lost two years ago. A wreck supposed to be hers, has been found in a creek of the Soonderbuns, 4 miles from the sea, a place infested with tigers and malarious.

—*Friend of India*: "We regret to see that party spirit of the worst kind has been introduced into the Propagation Society's Committee at home. Mr. J. C. Colquhoun, an Evangelical and Chairman of the Church Association, was balloted for as an incorporated member, and rejected by forty votes to twenty-nine. The meeting had been packed. On this the Rev. Canon Harvey, one of the Vice-Presidents, and a regular attendant at the Board called upon the Chairman, the Bishop of Ely, to remove his name from the list of members. He protested against the unwar-

rantable exclusion from a Society established on so wide a basis of an eminent man, because he happened to belong to the Evangelical section of the Church. He was followed by several others. The writer who records this, remarks that it will surprise none if, after the rejection of Dr. Miller, and now that of Mr. Colquhoun, Evangelicals transfer their undivided sympathies to the Church Missionary Society."

"Mr. Baden Powell, the Curator of the Lahore Museum, is of opinion that the remarkable archæological remains lately discovered in the Akra mound at Rokri on the Indus, are not, as was first surmised, Budhist relics. They consist of some small figures rudely executed in baked clay; the figures bearing the high black skin "calpac" worn in Herat at the present day. Some few are grotesque figures of apes; some relics of ornamented pottery; and two carved stones complete the series. The other sculptures from the same ruins have been distinguished by the objectionable and meaningless epithet Græco-budhist. During the past year several valuable Budhist sculptures have been added to the Lahore Museum from the Yusufzye, in which the figure of Budha frequently occurs, often as engaged in teaching his disciples. Prince Frederick of Schleswig Holstein has carried off the earliest sculpture of the series. It represents the immaculate conception of Budha, a beautifully carved figure of the mother being represented with a cloud hovering above, on which is delineated the white elephant of the myth."

"The *Bombay Builder* describes the present state of the Elphinstone Company's works which acquire a new interest from the recent offer to purchase them made by the Government. The Carnac bunder and Nicol basin are completed, the Nicol bunder is made excepting the sea walling on its north side, and the Musjid, the last of the bunders, is making rapid progress. The completed portion gives a very good idea of what the Musjid and Elphinstone basins will be like. The latter is 30 acres in area, and it is contemplated deepening it to 20 feet at low water springs, giving 28 feet at half tide level depth enough to allow any vessel to enter. A large extent of road surface has been formed, long lengths of drains laid in, and about sixty godowns have been erected, twenty-six of which form a street to be converted into a bazaar for dates or sugar. Next year will find all the reclamation completed so far as the throwing in of the earth is concerned; and as another year will serve to make the roads and drains, there is every probability that within two years from this time this great work, so far as it was originally planned, will be finished.

"Christian blood has been largely shed in Yu-Yang, the south eastern portion of Sze-chuen. The cause is not clear, but it would appear that the Roman Catholic converts are becoming so numerous as to excite the suspicious of the Mandarins, and that the Christians had, in some dispute about property, persisted in demanding there rights in a way which the proud Madarins could not stomach. One account makes the Christians to have begun the war by taking up arms in self-defence. A church in which a number had taken refuge was surrounded in January last by the persecuting party and burned. Thirty-nine people, including a French priest, perished in the flames. Since that time several engagements have taken place with more or less slaughter on both sides. The Viceroy of Chunking and the Bishop of East Sze-chuen are endeavouring to mediate between the two parties. The number of converts in East Sze-chuen is set down at 10,000, no doubt an exaggeration, but we are inclined to think that in some places the numbers of the Christians are strong enough to warrant them in making a stand for religious liberty."

—Galle telegram: News from Japan—Hakodate and Miaco have been captured by the Mikado's troops.

The steamer *Hayamaro* has been totally lost by striking on a rock in the inland sea.

A large number of pirates have been captured there by H. H. Steamer *Bouncer* in concert with gunboats *Anlan* and *Suitsing*.

—There were 10,000 pilgrims at Punderpoor. It is said there was no out-break of Cholera.

—Large quantities of gold now reach India from Australia direct.

—Of the four men who turned Mussulmans in Madras some time ago, two have given up Mahomedism already.

—*Lucknow Times*: "On Sunday the 11th a color sergeant of the 55th Regiment was seen taking out some rounds of ammunition, and on being asked what he was going to do, replied, he was going to give it to some of the men. He went to a place some what lower down, and having loaded his rifle, took off his stocking, tied it to the trigger and then to his foot, and placing the rifle to his head, deliberately blew out his brains."

—A vein of meerschaum or something like it has been discovered at Simla.

—According to *Le Nord*, the Russian Government has sanctioned the construction of a railroad from Nijni Novgorod *via* Kazan to Serapool, and another from Kaffa or Simpheropol to Sebastopol in the Crimea. This latter involves extensive tunnelling through the mountains behind Sebastopol, which will be executed by the Government itself, the construction of the remainder of the line being entrusted to a private company. At the same time the formation of two great post roads has been ordered, the one direct to Tashkend in Central Asia, the other far to the east from Khabarooko on the Amour to the ports of Posiet and Vladivostok on the Sea of Japan.

—*Indian Mirror*: "The Jatkarma or birth festival of Baboo Keshub Chunder Sen's fourth child was celebrated on Sunday last. The guests numbered upwards of hundred. After the usual service Baboo Bejoy Kissen Gossain, the presiding minister, offered a short prayer, gave the child the name of 'Nirmal Chunder Sen' and then pronounced the benediction."

"A novel marriage took place, on Friday last, in the printing office of our neighbour, the *Indian*. The bridegroom is an enlightened young man, son of Baboo Sree Nath Doss, a distinguished pleader of the High Court; and the bride, a widow of the Aguri caste, daughter of the late Baboo Noba Kisto Bose of Bhowanipore. Both parties left the paternal roof for fear of opposition, and the marriage was celebrated with all possible haste. We congratulate the happy and heroic pair on the successful consummation of this reformed union, which is at once a widow-marriage and an inter-marriage. At the same time, however, we feel it to be our painful duty to protest against the anomalous ceremony which was observed on the occasion. It began with a theistic hymn on the vanity of the world. An introductory English address was delivered on the nature of the marriage which was to be celebrated. Then the bridegroom and the bride expressed their consent to marry each other, and signed a bond which was duly attested. Then followed a speech in Bengali, in which adulations and congratulations were unsparingly bestowed upon the married couple. Here ended what we may call the civil ceremony. The sacred conch then solemnly ushered in the religious and by far the most important part of the ceremony; and the degrading rites of Hindu idolatry and superstition were gone through to give sanctity and validity to the secular union already contracted. Such anomalies in the nuptil ritual not only excite ridicule, but, in our opinion, even affect the validity of the marriage. The parties in seeking the benefits of both the Civil Marriage Bill and the Widow Re-marriage Act unfortunately lose both—the former by observing idolatrous rites, and the latter by inter-marriage."

—The *Mirror* having been reproved for saying that Brahmos prefer the Bible to all other books, says: "It is not all Brahmos who prefer the Bible, but only the more advanced and liberal among them; and as we represent these latter we are bound to say that such preference is a fact. If our correspondent does not like the Bible let him not quarrel with others who do."

TUESDAY,—July 27.

—*Bombay Gazette*; Rajcote: "A few months ago the Rana of Porebunder, having cause to be offended with the conduct of some of his servants, one a Khuwas, and the other an Arab sepoy, ordered the former to be mutilated and the latter to be shot, which sentence was duly carried into execution. The Khuwas, having been left *minus* his nose and the lower portion of his ears, felt existence intolerable, and committed suicide."

—Report on Epidemic Cholera by Dr. Murray, Insp. Genl. Hospitals: The human body appears to be the chief medium of reproduction or multiplication, and dissemination of the poison. This is fully proved by the history of the progress of the epidemic attacks in India, Europe, and America. It is the opinion arrived at in the report of the International Congress at Constantinople in 1866. The history of the Hurdwar epidemic in 1867 showed that the disease radiated with the pilgrims from one focus, in all directions from 300 to 700 miles; advancing in strict conformity to their rate of travelling, and being accelerated by the railway to Mooltan.

There are numerous well authenticated cases of the poison having been mixed with the water of wells and tanks, those using the water being attacked by the disease.

It appears to be propagated in and near drains or sewers. Decomposition facilitates the dissemination and probably aids in the reproduction or germination of the poison.

There is abundant concurrent evidence that contact with the evacuations from cholera patients, or with articles of clothing, &c., contaminated by them, and using public latrines, have been followed by attacks of the disease

In some instances the poison appears to have been inhaled from the atmosphere into the lungs, from close approximation to the sick, or from residence in close ill-ventilated rooms, or barracks where many cholera patients were confined.

WEDNESDAY,—July 28.

—Great quantities of Malwa opium are smuggled out of the country through the Native states of Kattyawar and the Government is puzzled to know how to stop it. The loss of revenue is said to be 60 lacs annually.

—*Times of India*: "There was a considerable gathering of native gentlemen, principally Parsees at the Apollo Bunder yesterday afternoon, on the occasion of the departure for England of Mr. Dadabhoy Naroji. There was a warm leave-taking of him, and he was accompanied on board the mail steamer by some of his friends. Khan Bahadur Kazi Shahabudin, Dewan of H. H. the Rao of Cutch, and Mr. G. R. Daphtary were also passengers by the mail. The last named is a graduate of the Grant Medical College, and he proceeds to England with the view of entering the convenanted medical service."

—Khan Bahadoor Meer Acbar Ally, head of the Bombay detective police, a few days ago proceeded to Surat, where he arrested one, Joseph King, on a charge of forging currency notes, together with the implements used in forging them. King had in his possession four complete and fifty incomplete notes for Rs. 1,000 each, which have also been seized.

—The Ship *Hertha* arrived at Singapore leaky. The *Indian Daily News* says: "It has been found that she must have been struck by a sword-fish; a considerable piece of the bone still remained in the plank, and was taken out in the presence of the Surveyors. From the injuries sustained by the ship, it is supposed that her keel first struck the fish, as a considerable hollow is broken into it, that the fish then became enraged, and attacked its supposed enemy, broke off its horn, and then gave a final blow on the rudder. Had the fish's bone not been left in the hole, the Captain and Surveyors would have been under the impression that the injuries were caused by a sunken wreck."

—About 130 letters, some containing remittances addressed to Messrs. Chesson and Woodhall, have been intercepted. They offer Rs. 100 reward for information.

—Fall of rain up to Monday last, 69 inches in the Fort, 57 at Byculla.

THURSDAY,—July 29.

—There were 283 deaths from heat apoplexy in the district of Agra in May and June.

—*Mofussilite*; Beeas: "About 2 P. M. the servants came in saying that a violent storm was coming. No sooner we heard this than it became as dark as eventide; the said storm was millions of locusts in the air. No sooner were they in direct position of our place than a westerly wind set, at once arresting their progress: the violent downpour, of course, brought them all to earth. Since then no tongue can tell what the place represents, not an inch of ground anywhere but is as it were a carpet of locusts, and where they have settled for protection—such as the bridge, buildings even the rails, is one livid mass."

—Dr. Murray says that the use of stimulants in Cholera cases has much increased lately, and so has the mortality. He says the excessive use of spirits is condemned by the most experienced medical authorities.

—*Overland Mail*, July 9th.—A disturbance at Portadown, a riot at Cork, and a murder in County Tipperary have been reported.

The action against Sir E. W. Watkin has been withdrawn. The Overend-Gurney case stands over till December, when the Attorney-General will appear for the prosecution.

It transpired in a recent action that the ruin

which has fallen on the Duke of Newcastle has entailed a loss of beetween 60,000*l.* and 70,000*l.* on Mr. Padwick.

The prospect of the Cape gold fields are improving.

The Earl of Kellie has been elected to fill the vacancy in the scotch representative peers.

Amongst the deaths recorded this week are Lord Castlemaine, Admiral Sir W. Bowles, K.C.B., Sir A. Rumbold Bart., Sir W. Byam, Lady Clinton, and Major G. Pollard 66th Regt.

Mr. George Peabody has given another million dollars to his American Southern Education Fund —the entire fund being now two millions, and the annual income 130,000 dollars. Mr. Peabody is in very poor health and quite feeble at Salem, Massachusetts.

The Duke of Abercorn in the House of Lords drew their lordships' attention to an outrage committed by what he termed a Roman Catholic mob on a Wesleyan Methodist congregation assembled in a private park in Ireland on Saturday last.

This affair, he said, was suggestive of the future treatment of a free Protestant Church in Ireland. Earl Spencer replied that several of the persons engaged in the outrage had been identified, and that proceedings would be taken against them.

The *Pays* of July 7 affirms that the Emperor Napoleon has written these words:—"On January 19 I committed a great fault. By acting without previous concert with the Majority I caused it to regard with suspicion my sentiments towards it. All my efforts should tend to regain its confidence."

On Sunday morning, July 4, in the presence of a large congregation, the Rev. T. Binney, minister of the King's Weigh House Chapel, Fish Street Hill, formally retired from the regular obligations of official duty. Mr. Binney, having entered on his duties the second Sunday in July 1829, has completed a ministry of forty years. He ceases henceforth to be minister of the congregation, though he will retain a nominal and honorary connection with it, and preach occasionally.

A pamphlet has just been published in Constantinople explaining the relations which exist between the Porte and the Viceroy of Egypt, and the political position in which the latter stands to the former. The work contains no fewer than thirthy official documents, ranging from the Convention of 1840 to the firman of 1866, by which the title of Khidive was conferred on His Highness, and is said to possess a sort of semi-official character. The *Levant Times*, in noticing this pamphlet, says that the author takes for granted the Viceroy's design to render himself independent of the Porte, and loudly calls for his deposition as guilty of "high treason and felony."

Lord Carington has been held to bail to appear at the Middlesex Sessions for assault on Mr. Grenville Murray. After the hearing a riot took place in the police-court with the view of obtaining possession of some documents. A collision has occured at Madeira between the troops and the people, on account of increased taxation.

The Governor-General of Cuba has reported that the insurrection is practically over.

The first ascent of Mont Blanc this season was effected on the 28th June.

FRIDAY,—July 30.

—*Globe*: "A novel experiment is about to be tried, by which invalids will be able to get out of England during the winter months. It is proposed to take those who like to go to the Atlantic Ocean, between the latitudes 25 deg. N. and 25 deg. S., where the pleasant trade winds blow, the sea is seldom rough, the sky is blue, and the temperature rarely exceeds 75 deg. Fahr. Capt. Charles Grey, R.N., proposes to fit out a British clipper ship to cruise in these latitudes visiting the coast of Portugal, Cadiz, Gibraltar, Madeira, en route to the cruising ground, which will be between St. Halena and Ascension to the east, and Rio and Pernambuco to the west. Pleasure expeditions will be arranged to the interiors of the different islands. The clipper will be of 900 tons register. The private cabins are of a good size, and fitted up with special reference to comfort and health. The vessel is to sail about the 15th of October from Plymouth."

Why should not the *Great Eastern* be converted into a great Hospital for pulmonary patients and sent to the above-mentioned region every winter?

—*It is proposed to bring* the Cape into telegraphic communication with Europe by a line via *Natal and Zanzibar* to Socotra where the Bombay and Suez line will touch.

—In the House July 9th Mr. Otway said that news had been received in this country of outrages having been perpetrated upon the Jews in the principalities such as were disgraceful to any civilised country. These unfortunate people had been subjected to all kinds of tortures and violence, their hair had been cut off, several had been drowned, and they had been altogether treated in a most barbarous manner. The Roumanian government had been remonstrated with upon the subject by the English government, who had pointed out the bad effects which would be produced in all countries by such treatment on the Jews.

A Roman correspondent of the *Perseveranza* states that the Pope is beginning to entertain apprehensions as to the success of the council. The proposal of Prince Hohenlohe and the opposition of the highest classes of the Catholic world to the proposed elevation of the principles of the syllabus into dogmas are the chief causes of his anxiety.

—*Times of India*: "We hear of a distressing accident which occured in Cairo at the beginning of this month. Miss Hart a lady connected with the American Mission, and her two servants, have been burnt to death by the sudden ignition of a can of parafine."

"We learn that the revolt of the Kirghiz tribes against the Russians continues. Some Russian garrisons, including that of Emba or Embausk, have been slaughtered."

—Deaths last week, 311.

—The *Neera*, Capt. Hanscom, arrived yesterday in 11 days 18 hours from Suez, in better time than the Mail.

NOTES OF A TOUR IN CHINA.

(*Calcutta Christian Intelligencer.*)

Infant marriage is not known in China. Women never marry before fifteen or sixteen years of age. Alas! great care is taken that many do not reach that age. Female infanticide is, no doubt, frightfully prevalent in the country. Infants in no case are buried, in China. A sort of round tower stands outside the large towns. This has openings in the sides about six feet from the ground. Through these holes the bodies of infants are thrown, and there they decay in promiscuous confusion. We could not gaze on those grim towers without an inward shudder, as the thought struck us how many a hapless little one had probably heaved its last gasp in that dreadful spot. Oh! are not the dark places of the earth full of the habitations of cruelty? All hail, blessed Gospel! it is thou alone that hast made us to differ.

Still, though Chinese parents may destroy their children, they *must marry them*. Living or dead every Chinese female must be married. If she be dead, the parents wait until she would have been fifteen or sixteen had she lived. A husband is then sought for. An image is made to represent the bride; a procession is formed, the bridegroom is seated by the senseless block, and the whole of the nuptial ceremonies are performed as if the thing were a reality instead of a sham.

We will wind up our long story by a few remarks on the *language*. There can be no doubt that Chinese is the most difficult of all languages on the face of the earth; and we could not help feeling a profound respect for the courage and perseverance of those devoted men who are grappling with that difficulty. The language is in most respects *sui generis*; it owns only a remote affinity to other tongues. Properly speaking, it has no rules of grammar, nay, it has *no words*—no words, that is, built up of letters and syllables. The written language is nothing more than a prodigious array of arbitrary signs, each of which represents an object or an idea. To learn the language is, therefore, a mighty and persistent effort of the memory. The learner must, by dogged perseverance, accustom himself to connect such and such a meaning to such and such queer strokes and quavers. In this way, and only in this, can he learn the language. No one can look at the perpendicular columns of Chinese characters without feeling that there is something very hieroglyphic in the aspect of the writing. We are at once struck with a resemblance between Chinese and Egyptian inscriptions. Now, it is an ascertained fact that the earliest form of Chinese writing was simply hieroglyphic, and the present style is nothing more than a modification of those original pictures. It is most curious and interesting to trace out, in many of the present characters, the lineaments of the primeval figures depicted. Formerly a single mountain or hill was written as a triangle; a range of hills was implied by two or more combined. Sunrise or morning was shown by a circle above a line; sunset was a circle under a line. A son was depicted by the figure of a person kneeling with folded hands; a father by a person standing with arms extended in a protecting attitude. All these, and many other original pictures can be readily traced in the present style of writing though the forms have, for convenience sake, yielded to important modifications.

The redeeming feature of the language is the fact that the written language is one and the same everywhere. When a man has once mastered Chinese so as to be able to write it (a point which but few attempt), he may literally make books "for the million." From north to south, from east to west, every *reading* Chinaman (and all but a small minority can read), may be blessed by the silent instructor.

But what of the spoken language? It is a Babel of Babels. You may see a dozen Chinamen of different provinces conning a placard in the street; and every man knows what it means; but the chances are that not one of them could make his fellow understand what he had been reading. The same written characters are pronounced in a totally different way in different districts The dialects are *legion*. You may cross over a river, or journey twenty miles further into the country, and you find you are amongst a people with a totally different speech to that which you left behind you.

It is easy to see how this circumstance limits the usefulness of Missionaries. When a man has acquired the *written* language, he must set himself to master the dialect of his district. That district may be a very small one, but unless he get up *two* dialects (a hard thing to do), he cannot stir an inch beyond his contracted sphere. When this is borne in mind it will be seen that the idea of having a Bishop speaking the vernaculars of his whole diocese is simply impossible. Had the Ningpo Bishopric been set up, the Bishop would have known the Ningpo dialect truly; but at Shanghai, at Pekin, and at other points of his diocese he would have been as much "at sea" as the English-speaking Bishop.

One most formidable difficulty of the language relates to the "*tones*." It is not enough to learn the characters or even to pronounce them, the Missionary must learn to *intone*, and this, notwithstanding any scruples he may have to *intoning* in general. Nothing strikes the ear of a foreigner more strangely than the quavering, semi-wailing, and languishing tones, which run through the language. Some Missionaries shrink from this difficulty as insuperable. Great is the confusion which ensues. The speaker may have the right word, but unless he give the right tone he either says nothing, or says probably the opposite of what he intended. A good Missionary gave us two illustrations of this which had occurred to himself. On one occasion, when preaching, he wished to say "God is angry with sin." To his utter astonishment the whole congregation jumped to their feet; what could this mean? The truth is, he had got the right word, but *minus* the tone that word meant "stand up!" On another occasion his brother Missionary was preaching; the preacher wished to say "Idols shall be utterly abolished," not giving the right tone he found to his consternation that he had actually declared "Idols are absolutely necessary."

TELEGRAPHIC NEWS.

London, July 22nd.—Government have decided to proceed with the Irish Church Bill in the House of Lords notwithstanding the rejection of the preamble.—A colliery explosion occurred yesterday at Wigan, resulting in the loss of 48 lives.

23rd.—In the House of Lords last night, Earl Granville announced that he would proceed with the Bill for the disestablishment of the Irish Church. Lord Cairns stated he had had a conference with Earl Granville, and that a compromise had been arrived at. The original date of the disestablishment had been restored, and a portion of the surplus funds was to be left, to be disposed of by Parliament in alliviation of unavoidable calamities.—The House of Lords have adopted the proposed compromise on the Irish Church Bill.—In the House of Commons yesterday, Mr. Grant Duff, replying to Mr. Lawson, said that the increased cultivation of opium in Bengal was

merely intended to mitigate the fluctuations of the market.

24th.—The French Atlantic Cable expedition has arrived off the American Coast. The *Great Eastern* had anchored, and preparations were being made to land the Cable.—The House of Commons have agreed to the compromise effected in words (between Earl Granville and Lord Cairns.)—Mustapha Fazil, brother of the Viceroy of Egypt, has had an interview with the Sultan, and has since been appointed Minister without portfolio.—The Viceroy, it is said, in consequence of despatches received from Constantinople, has decided to return abruptly to Egypt. His Highness embarked at Toulon yesterday.—The Sultan is making great preparations to receive the Empress of the French.—It is announced by telegraph from Spain that a conspiracy to assassinate Serrano, Prim and Riviero has been discovered in Madrid.—Numerous arrests of Carlists have been made.—The Duc de Montpensier has entered Spain to claim his rights.—The Duke of Argyll submitted the Indian Budget to the House of Lords last night. He urged the necessity of greater economy in guarantees, which he was of opinion required revision, and sketched a plan for the construction of railways, the Government of India borrowing the money.—Lord Halifax urged the adoption of measures to establish an equilibrium, but doubted the reproductiveness of public works. He approved the plan for Government railways.—The Marquis of Salisbury, though failing to expect a direct profit from public works, believed that indirectly they afforded means for balancing the revenue and expenditure.—Lord Lawrence deprecated any reduction of the forces in India, and said that a marginal increase of taxes was impossible. His Lordship suggested that the Indian revenue should be relieved of certain charges, namely (? such as) the expense of those soldiers who had passed the Indian frontier, but he insisted on the necessity of the expenditure on barracks and irrigation. In respect of the Government gurantees he said that gratitude was due to private enterprise for starting railways in India, but the amount of the guarantees was, he thought, excessive and unreasonable. In conclusion Lord Lawrence warmly supported the Duke of Argyll's plan.—A debate took place in the House of commons on New Zealand. Mr. Monsell and Mr. Adderly attributed the present situation in New Zeland to neglect and the self-will of the Colonists. They deprecated imperial interference.

London, 28th.—In the House of Commons last night, Mr. Grant-Duff replying to Mr. Fortescue, said the Duke of Argyll had approved of the adoption of the metric system of weights and measures in India.—Government have introduced a Bill for providing the erection of a light-house on the Great Bass Road (off the coast of Ceylon) at a cost of £65,000. An increased toll of ½d. is proposed.

27th.—The Irish Church Bill has received the Royal assent.—The Bill for the purchase of the telegraphs by Government has passed.—In the House of Commons yesterday Mr. Grant Duff, replying to Mr. Annesley, said the Duke of Argyll, in concurrence with Mr. Cardwell, proposed to give the benefit of the furlough rules of 1868 only to such officers of Queen's regiments as held appointments on the general staff.—The name of Admiral Seymour appears in the obituary of the week.

Miscellany.

—In a recent Lecture, Mr. Grove, F. R. S. speaks of 'the frightful power wielded by medical men.' "How much harm must have been done not by ignorance merely, but by accredited ignorance, *i. e.* by received modes of treatment which the intelligent practitioner despised but dared not depart from."

—Report of the American Ceylon Mission: "The American Ceylon Mission field is wholly within the Northern Province of the Island, and comprises a population of about 180,000. Its stations are in the rural districts, and its labors are among the cultivators of the soil and the classes immediately connected with them. The mass of the people are Sivites. Every village bears the mark of idolatrous worship. Every station has its scores of temples at which annual, monthly, or daily ceremonies are performed to gods that neither hear the voice of the needy, nor save the people from their sins. Of the larger class of heathen temples at which there are annual festivals, and which are attended by crowds of people, and where there is great display and much expense, there are at least seventy-seven within our mission limits. There are about 483 smaller temples which have no festivals, but where annual or monthly ceremonies are performed. Besides these, many trees are considered as the abodes of certain deities or evil spirits, and beneath their boughs the idolater attempts by his offering to appease the anger or secure the favor of his fancied gods.

"The annual festivals of the larger temples are occasions to which the people look forward with great interest. Large numbers attend them with their offerings. The exercises of these festivals vary at different temples, as also do the number of days during which they are in progress.

"In the Tillipally station there is a temple of much notoriety dedicated to the god Candaswamy, and a brief notice of its festival will indicate what is done at others. Its annual festival commencing in June, continues twenty-four days. In its inner shrine are three idols of granite each about the size of a man. They are fastened to a seat from which they are never removed. One of them represents Candaswamy, the others, his two wives. The deities represented by these idols are thought to come and be present when prayers are offered them. Three other smaller idols like the first, and made of a compound of the five sacred metals, are placed in the central hall near the entrance, and these are carried in procession by the people on festival occasions. The images of various other gods are seen in niches around the central pagoda.

"Daily offerings are made at this temple before the idols at early morn, at noon, at sun-set and late at night. Special weekly offerings are made every Friday. Occasional offerings are brought by those who have been restored to health, or who have been blessed by a good crop or other sources of income. These are thank-offerings Annual offerings are made in December. This is considered an unlucky month, and extra precautions are taken by the people to secure the favor of the gods. At this season men and women go in crowds to this temple very early in the morning, and offer rice, fruit, ghee, &c.

"The annual festival of this temple is celebrated with great pomp and show. The day when it commences a flag is hoisted on a post covered with brass. This stands in the central hall over a mound of mason work. About a thousand quarts of rice are distributed to the brahmins and pandarams when this ceremoney is performed. On this day also people come in from every direction, bearing the ornamented arch called cavady, with a brass pot suspended from it filled with milk or camphor as an offering to the idols. These bearers come dancing and whirling around as if possessed of a spirit, and under the full excitement of the crowd which follows them, and of the sounds of timbrels, drums, flutes, hautboys, and cymbals. For six days the expenses of the festival are met by the proprietor, and the expenditure is not large, but from the seventh day to the twenty-fourth each of the festivals is more showy and pompous than the preceding. An influential and wealthy citizen is responsible for the expenses of each day, and each one strives to make his day most attractive. It is estimated that this festival costs £200 annually.

"The oiling and bathing of the idols is a daily ceremony, but it is especially attended to on festival occasions. Oiling is the first thing, then follows the applying of lime-juice, milk, tender cocoanut milk, other juices of sweet fruits and cane, and pure water. After bathing comes the process of wiping, dressing, and ornamenting the idols with flowers and gems. When all is done, the brahmin removes the veil which conceals it, and the people come and gaze upon the idol.

"In connection with this festival comes also the procession of the idol, which consists in carrying it upon a vehicle, with a formal march of the priests, dancing girls, musicians, and the people with all manner of exhibitions, such as umbrellas, banners, torch-lights and various kinds of rockets.

"At the close of the festival of each day, the officiating brahmin comes out with a silver cup in his hand in which the holy water is kept, and sprinkles it upon the people.

"About two miles from this temple, on the shore of the sea, is a place called Keeremally, where fresh water oozes up through the sand, below high water mark. This is a very sacred place in the estimation of the people, and the day after the drawing of the temple-car, the idol is taken with great parade to Keeremally and bathed. Then the people bathe also. When the idol is returned to the temple the ceremony of swinging it is performed by the dancing girls, and the festival is closed.

"Such is a brief outline of one of these seventy-seven annual festival scenes. A leading native Christian says: 'There is no temptation so seductive and powerful in this country as that of the festival.' When we consider the fact that these temples are so numerous, and that the festivals are varied in all possible ways to minister to the passions and excitement of the people, and that the 'strange woman' is admitted to so prominent a part in these ceremonies, we see the nature of Satan's power in this wonderful system of religion. Add to the constant influence of these festivals and daily ceremonies, the fastings, the superstitious, the ignorance, the utter indifference as to truthfulness, the spiritual apathy, the secret and public vices of a heathen community, and the barriers to the entrance of the Gospel are very strong."

—The American *Protestant Churchman* defends the clergy of the United States against a charge of incompetency, from a want of acquaintance with modern science, to repel the attacks which are now made upon Christianity. The *Churchman* maintains that, on the contrary, no class of men in the States has so creditable an acquaintance with the leading facts of science, and that if the prevalent system has led their studies principally in the direction of the classics, that is also true of all who have received a liberal education Farther, if the clergy are not so well up in science as the savans, the latter are weak in philosophy and theology, which are just as essential to the right appreciation of the matters in controversy. 'And,' remarks our contemporary, 'it is a most significant fact in this connexion that the battle-ground between the two has not been so much in the realm of physical phenomena as in that of intellectual and moral philosophy. There is no question, for instance, between the clergy and the disciples of August Comte—as to physical phenomena and their relations. But, when these disciples undertake to say that the conclusion which is drawn from these phenomena of the presence of mind in nature, is not a legitimate one, then they invade the province of intellectual and moral philosophy, and there the clergy are at home It is exactly at this point that the controversy is principally carried on. It is a question as to the limits of human knowledge, and the very least that may be said, is that the clergy know as much about this matter as the votaries of physical science. The clergy rejoice in every step of progress in the physical sciences. They protest only when scientific men pass out of their own province, denying the existence of the supernatural and the being of a personal God.'

—*Contemporary Review*: "The Ex Confessor of the Queen of Spain, (Father Claret), has written and published a kind of guide to the confessional. It is published by a house enjoying the special favour of the prelacy of Spain. It has received the approbation of the ordinary. In it he teaches the young priest to put to men and women, boys and girls, questions regarding crimes, fearful, indescribable, far exceeding in horror anything that ever entered into even Juvenal's imagination. And be it remembered that this is the inevitable tendency of the confessional. Careful as the High Church (as they are called) clergy are, some of them have let fall words which shew this pretty clearly. We say without reserve that it is better for a boy or girl never to go near a church, than to be taught to confess to a priest, armed with such a manual of damnation as this accursed book. Let Dr. Manning or Sir George Bowyer defend it if they can. It concerns them to do so, for what is good for Spanish is good for English Papists."

—Rob Roy in Jerusalem: "Jerusalem is the very last place in the world for a parade of converts to be seen. The Jews who live there are old and bigoted, and ignorant and poor. Most of them go there to die, and they live only as beggars by the alms of their brethren at a distance. The money they thus receive is often given under an idea than in some mysterious way these worn-out pilgrims are performing a sacred rite for rich donors who may be at their ledgers in banks at Vienna or riding in Rotten-row. As the Romish priest can be paid by one man to say masses for another man's benefit, so the Jew can be sent to the city of his fathers on a vicarious pilgrimage.

"He is bound by fetters of dark ignorance. When convinced that Messiah has indeed come, and

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acknowledging this too, he says in the same breath, 'If I profess this I shall be penniless.' Then if we give him even the dole of a pauper to avert starvation he is said to be bribed. If we refuse to help him thus he must go away or die. If he goes or if he dies he is lost from the roll of converts which the scoffer asks the missionary to produce.

"Any way we look at it the mission to Jews at Jerusalem may be said to be the most disheartening of all if we insist on one species of evidence of its benefit. It is a forlorn hope directed against the very citadel of Jewish darkness, and it needs more bravery in the assault than a mission to Mecca or a Bible-class for Hindoos at the Agra Taj.

"It is quite fair to ask for some general good impression on Judaism as the result of this effort, if individual cases of conversion cannot be reckoned up in battalions. This, I rejoice to say, is very patent to the eye, even of a traveller. I recollect how the Jews spoke of Christianity and behaved towards Christian Englishmen in Jerusalem twenty years ago; and now, from personal observation and the testimony of reliable witnesses, Jew and Gentile, I know the very great change which has since been made in this. The Jews, even with blinded eyes, and hearts judicially blinded, see that Christians have a happier hope than themselves, and on better grounds. They are in numerous cases not only civil but quite cordial towards English Christians, and not to these in general only but to the very men who are officially engaged in Jeruslem in the effort to enlighten the Jews' darkness. Nothing surprised and pleased me more than this, nor could I altogether believe it until by private inquiry among them when alone I was satisfied that this feeling was not only new but common, and most likely increasing. After all, the Jew has enough penetration to perceive that the English are their best friends as a nation, and the open allowance of this is surely not obtained without the action of the missionaries among them.

—*The Athenæum*: "The author gives a succinct account of Mr. Rassam's political mission, which serves to clear up a portion of the mystery enveloping that gentleman's proceedings, though in doing so it renders some points even more mysterious than they were before.

"He tells us that the cause of the mischief that ensued, subsequently to Mr. Rassam's favourable reception by King Theodore, was the mistranslation of a passage in the Queen of England's letter to that sovereign. In our recent notice of Mr. Rassam's own work (*Athen.* No. 2164), we showed how, on the 17th of February, 1865, a fresh letter was substituted for the one originally signed by Her Majesty on the 26th of May, 1864. Of this second letter Mr. Rassam states in his work, as also in the Abyssinian Blue-Book of 1868, page 564, that the translation into Amharic 'was made at the request of His Majesty, with the assistance of Mr. Prideaux, the Royal Chief Scribe, Samuel' and one of my [Mr. R.'s] Abyssinian interpreters., Yet all these were insufficient to prevent a fatal error from being made in the translation; and although Mr. Waldmeier and his companions pointed this error out to Mr. Rassam, the latter contented himself with saying, as is noted in the same Blue-Book, 'I do not know how this passage crept into the translation. *It was deemed inexpedient to discuss the matter!*' 'And so; by allowing the misunderstanding caused by this error to continue, instead of discussing the matter and clearing it up, the British nation has been subjected to a loss of nine millions.

But Mr. Waldmeier shall tell his own story. He states that the Queen said in her letter that Mr. Rassam was known to the British Government as a good man, and that the King might place full confidence in him, and confer and advise with him on all things; but that this passage was thus translated into Amharic,—'We make over (*ibergeben*) to you Mr. Rassam as a good man; and all that your Majesty desires *he shall do for you.*' Mr. Rassam himself gives the translation, 'Consult with him concerning what you require of us, and *he will do it for you;*" which comes to much the same thing.

"Mr. Waldmeier continues:

"The King thought, and likewise said, that he was glad to have received from England such a man, *who was worth more to him than all the European prisoners.* He next made Mr. Rassam a present of 10,000 dollars, in order thereby to lay him under obligations to him: and he then had the captives fetched from Magdala and delivered over to Mr. Rassam. The latter was much rejoiced and began to dream of the honours and distinctions of all kinds that awaited him in Europe in consequence of his having so ably accomplished his mission. But he did not take into account that, through the false translation of the Queen's letter, *which we had brought to his notice*, the King considered himself entitled to regard him as his own property, and as an indemnity for the imprisoned Europeans, *whom, therefore, he was quite ready to let go* as long as he kept him (Rassam) in their stead. But Rassam could not be made to see this; for when the king alluded to the Envoy's remaining, the latter kept on alluding to his own departure with the liberated captives. This made the King in his heart offended with Mr. Rassam, though in the first instance he refrained from letting him see it. By the King's command Mr. Rassam was now obliged to put the late captives on their trial for their former offences, when they all confessed their guilt and asked for forgiveness. This was reported to the King, who said that those who had offended were liable to punishment according to law. As, however, he had made these persons over to Mr. Rassam, and had nothing further to do with them, but had instead only to make known his wishes to Mr, Rassam, he would require of him nothing more than *a friendly indemnity* for the punishment remitted to the captives. Mr. Rassam would not take even this hint, but kept on working towards his departure with the captives. A great conference was now held at Segie (Zage), south of Lake Tsana, to which Mr. Rassam and all of us were invited. The King there required to know distinctly whether Rassam proposed to remain in the country with him or to leave it with the captives. Mr. Rassam replied that he wished to take them to Europe in person. The King asked our opinion of the matter. As friends of Mr. Rassam, and as such desirous that the business should terminate favourably, we in the public assembly advised the King to let Mr. Rassam go. But he said, 'If I let him go, what shall I have in my hands, and who will there be to maintain friendly relations with England?' Mr. Rassam replied that he would consult in person with the English Government about those friendly relations, and would then return to Abyssinia. The King, however, was not inclined to let him go. We (Zander, Dr. Schimper, Moritz, Mayer, Bender, and myself) reiterated our advice, and further told his Majesty that he might fully rely on Rassam's word, and that we were willing to become sureties for him But he would not be persuaded. *He was willing to let all the others go*, together with Dr. Blance and Mr. Prideaux, *but Rassam must remain.*

"We look in vain in Mr. Rassam's work for anything like what is here distinctly stated by Mr. Waldmeier. As he represents the matter (vol. ii. pp. 54-65), the question between the King and him was 'our departure for the coast'; and no one would imagine that, in reality, it concerned himself alone, the King having no objection to the departure of all the others! In noticing that gentleman's work we said that an authentic 'Narrative of the British Mission to the Court of Theodore, King of Abyssinia' has yet to be written. But before this can be done it is essential to clear up this mystery of the mistranslation of the Queen's letter, which is evidently connected with the substitution of the one letter for the other, and especially to know the reason why, when the error in the translation had been pointed out 'it was deemed inexpedient to discuss the matter.'"

PASSENGERS SAILED.

Per *Nubia*, 27th:

For Marseilles—Lieutenant and Mrs. H. R. Hope, Mr. Dadabhoy Nowrojee, Dewan Hajee Shahabdeen, Mr. and Mrs. Munisty and Master Ashburner, Mr. C. P. Cooper, Captain Pearson, Mr. Eduljee Shapoorjee, and Mr. G. R. Daphtary.

For Southampton—Lieutenant A. R. McRae, Mrs. Kelso, Mrs. Dunk, Mrs. Simmons and infant, Mr. Olliffe, and Mr. W. Blanford

PASSENGERS ARRIVED.

Per *Rangoon* 29th:

From Southampton—Mr. Wallis, Mr. Blanchard, Captain Walpole, Mr. Vincent, Mr. and Mrs. Hildebrand, Mr. Grant, Mr. Boultflower, Mr. Miller, Mr. G. Stephens Mr. Brockbank, and Mr. J. Haddon.

From Marseilles—Mr. Mayor, Major Hunter, Hon'ble A. Drummond, Mr. Ward, Mr. Haly, Mr. Abbot, and Mr. Matthews.

From Suez:—H. E. the Ambassador to Bokara and 2 officers.

Per *Neera* 29th:

From Suez:—Mr. and Miss White, Mons Dufresne, Captain T. A. Davies, R.A., Mr. Neil Campbell, and three children, four Masters White, Mr. Ward, and Mr. Wilcocks.

DOMESTIC OCCURRENCES.

MARRIAGES.

DAWSON—CATLEY—July 24th, at St. Matthias's Church, Egutpoora by the Rev. Charles Gilder, Minister of Trinity Church, Bombay, Richard Stratheden Dawson, Esq., Medical Department, Madras Army, to Adelaide Ann, daughter of Mr. Leonard Catley, G. I. P. Railway.

MACPHERSON—McALMAN—July 27th, at Ambala Mission Church, by the Rev. J. Wilson, D.D., Allen Macpherson, Esq., to Mary, only daughter of the late Malcolm McAlman, Esq., of Martha, N.B.

DEATHS.

MILLS—July 27th, at Mazagon, Catherine Leonorah, the infant daughter of T. Mills, Superintendent of Police, aged 11 months and 14 days, from teething.

SMITH—July 25th, at Bandora, the wife of Sub-Conductor Smith, of apoplexy.

EVANS—July 23rd, at Sholapore, Frederick Evans, Esq., C.E., G. I. P. Railway, aged 32 years.

MATTERFACE—July 25th, at Deolalee, William Henry Matterface, son of William Matterface, Color Sergeant H. M. 105th Regiment, aged 6 years and 6 months.

BALFOUR—July 26th, at Khetwadi, Henry Palles, the last child of J. A. Balfour, Esq., aged 10 months and 20 days.

HEWETSON—July 17th, at Munnar, James, Baby, the youngest son of Barry D. Hewetson, C. E., aged 8 months, of diarrhœa

TEED—July 24th, at Jaulnah, Deccan, Captain H. J. L. Teed, Madras Staff Corps, and second in Command 1st, Infantry, Hyderabad Contingent

Advertisements.

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George Burley, by G. E. Sargent	2	8
Quality Fogg's Old Ledger, by Mrs. Prosser	0	13
Blanche Gamond, with preface by Dr. Merle D'Anbigne	0	9
Friendly Words with Fellow-Pilgrims, Dr. Kimball	0	13
Rome, from the Fall of the Western Empire, by Canon Trevor	4	8
Bertie's Birth Day Present	0	13
The White Foreigners (Mission to the Karens)	1	11
Who giveth Songs in the Night (Word of Comfort, by the author of Christian Manliness)	2	0
Periodicals for 1869:		
Family Treasury, per annum,	4	8
Missing Link ,, ,,	2	4
Cottager ,, ,,	0	12
British Messenger ,, ,,	0	12
Leisure Hour ,, ,,	3	4
Sunday at Home ,, ,,	3	4
Sunday School Teacher ,, ,,	1	8
Biblical Treasury ,, ,,	0	12
Sunshine ,, ,,	0	12
Bible Class Magazine ,, ,,	0	12
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Infant's do ,, ,,	0	12
Children's Friend ,, ,,	0	12
Missionary News ,, ,,	1	2
Evangelical Christendom ,, ,,	1	8
Christian Treasury, in Romanized Hindoostani, from July, per annum	2	0

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G. C. REYNELL, Hon. Secretary.

Bombay, 23rd June, 1869.

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